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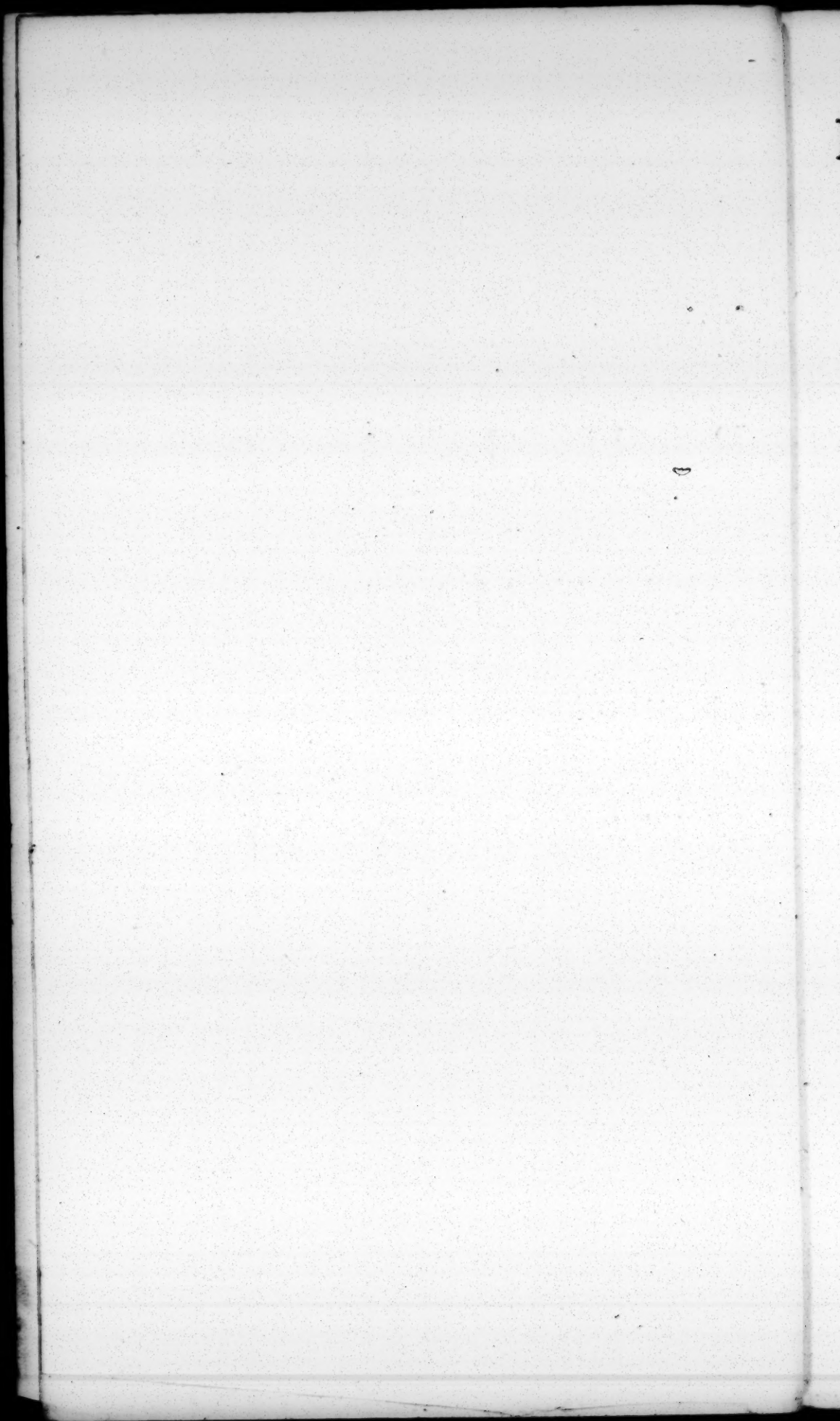
PRESERVATION

OF

HEALTH, &c.



[Price Two Shillings and Sixpence.]



R U L E S

FOR THE
PRESERVATION
OF

H E A L T H:

CONTAINING

All that has been recommended by the
most eminent PHYSICIANS.

WITH

The easiest PRESCRIPTIONS for most
DISORDERS incident to MANKIND,
through the Four different Periods of
HUMAN LIFE.

BEING

The Result of many Years PRACTICE.

By JOHN FOTHERGILL.

Dedicated to the COLLEGE of PHYSICIANS.

L O N D O N:

Printed for M. THRUSH, at the *King's Arms* in
Salisbury-Court, Fleet-Street. 1762.



TO THE WORSHIPFUL
COLLEGE of PHYSICIANS.

GENTLEMEN,

S the greatest care has been taken in this work to particularize every disorder incident to mankind; and where most authors of reputation, in almost every language, have been consulted with the greatest accuracy and labour, I presumed it could be no ways improper to dedicate this little treatise to so learned and respectable a body as the Worshipful College of Physicians.

As my great practice has enabled me to be a witness of the many ill consequences, accruing from many disorders being improperly treated by pretending

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physicians, who are commonly ignorant of the primary cause and origin of the complaints they prescribe for; and as this work contains the most easy and approved remedies for all distempers, with the different effects they have on various constitutions fully pointed out, I hope the labour and time which I have here dedicated to the welfare of mankind, will at least meet with candour and esteem. I own I am much indebted to several treatises on health for many hints which I have made use of, and take this method of acknowledging them.

If this work should meet with the approbation of so respectable a body as the Worshipful College of Physicians, I shall think myself sufficiently happy.

J. FORTHERGILL.

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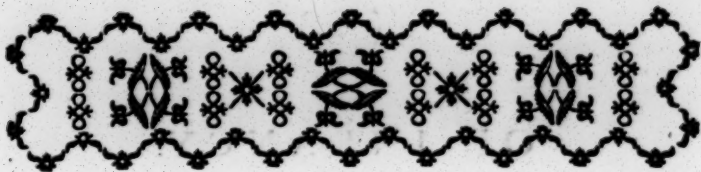
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RULES



R U L E S

FOR THE

PRESERVATION

OF

HEALTH, &c.

SECT. I.

Of the different periods of human life, viz.

INFANCY, YOUTH, MANHOOD, and
OLD AGE.

CONCERNING what may be said
for the preservation of health, it is
necessary, in order to form a clear
judgment, to distinguish four periods of human
life, to each of which a peculiar care is due.

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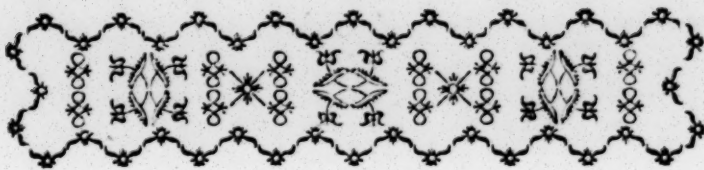
OF INFANCY.

In ancient times parents took the same care of their infants as they did of themselves; but their care extended no farther than to provide them with sustenance from day to day, either by the breast, or such coarse aliment as they could afford. In modern times this care has been brought to perfection; and the following rules have been drawn from experience.

Infants should, if possible, be fed with their mother's milk, because it is more natural to them than that of a stranger.

Whenever they are uneasy, diligent search should always be made to find out the cause, lest by violent agitations, or great agonies, they should be thrown into fits, which may produce a fever. This ought to be particularly attended to.

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Some

Some physicians think that infants ought to be fed with milk only, until they have cut their fore teeth ; and then accustomed by degrees to bread and other light sorts of food, which are simple, and very easy of digestion.

The child should be washed every morning with water made luke-warm, and then well rubbed and dried ; observing always that its stomach is empty, after a long sleep ; for it does hurt to wash and rub a child upon a full stomach.

Infants have many times been found to receive great benefit from the cold bath ; which, by strengthening the solids, and promoting a free perspiration, gives liveliness, warmth, and vigour ; all of which are highly conducive to prevent rickets, broken bellies, scrophulous disorders, and coughs. A due consideration of these advantages, has established in many places and families the use of the cold bath.

The practice of dipping is generally deferred for some months after the child is born, or till the next summer, lest there should be too quick a transition from the warmth in which the foetus was formed, to the extreme coldness of the water; and, it must be observed, to guard against any possibility of danger to the infant from this daily and quick immersion of the whole body, whether the child becomes warm and lively immediately upon his being taken out of the water, or soon after he is rubbed dry and dressed; if he is, the water is of service to him, and he is of a strong constitution: but if, on the contrary, the child is pale and chilly, or benumbed with cold, his constitution is weak, and the use of the bath must be intermitted, till he is brisker; and if again the same symptoms appear, the use of the bath must be totally laid aside. Sir William Penn says, the American Indians wash their young infants in cold streams as soon as born, in all seasons of the year.

Great

Great care should be taken of the nurse's diet, exercise and sleep, in order that her milk may be good ; that is, perfectly sweet, white, and of a good flavour, untainted with any foreign taste or smell, between two and six months old, and of a thin, rather than a thick consistence : bad milk is somewhat bitter or salt, and its odour disagreeable. The nurse should not go near her husband while she suckles, and if she finds herself with child she should immediately desist. Infants should not taste wine, because it heats the body, and hurts the head.

The child's cloaths should not be too strait, nor too warm ; and, when he is a few months old, he should have as much air and exercise as he can bear : a pure air is the best ; not such as is permitted to stagnate in a close room, nor such as is loaded with the steams of standing waters, the filth of great cities, with exhalations from dead animals, or rotten herbage.

When the first dawn of reason appears, then the greatest care must be immediately taken to form his mind to obedience and discipline, and habituate him to that modesty, temperance and virtue, which will afterwards contribute greatly to the preservation of his health. Parents humouring their children when little, corrupt the principles of their nature ; and they often wonder afterwards to taste the bitter waters, though they themselves have poisoned the fountain: the child that is accustomed to have his will when in coats, will contend for it when in breeches. These little indulgencies to children, grow into settled habits, and have proved the ruin of many a man, with respect to both his health and his morals. ~

Before we quit this article, it may not be amiss to subjoin some observations on the proper nursing of children.

A child, when it comes into the world, is almost a round ball. It is the nurse's part to assist nature in bringing it to a proper shape. The child should be laid the first month upon a thin mattrafs, rather longer than the child, which the nurse will keep upon her lap that the child may always lie straight, and only sit up as the nurse flants the mattrafs. To set a child quite upright, before the end of the first month, hurts the eyes, by making the white part appear below the upper eyelid. Afterwards the nurse may begin to set it up and dance it by degrees. The child must be kept as dry as possible.

The cloathing should be very light, and not much longer than the child, that the legs may be got at with ease, in order to have them often rubbed in the day with a warm hand, or flannel ; and, in particular, the inside of them.

Rubbing

Rubbing a child all over takes off the scurf, and makes the blood circulate. The breast should be rubbed with the hands, reverse ways, night and morning, at least.

The ankle-bones, and inside of the knees, should be rubbed twice a day; this will strengthen those parts, and make the child stretch its knees, and keep them flat; which is the foundation of an erect and graceful person.

A nurse ought to keep the child as little in her arms as possible, lest the legs should be cramped, and the toes turned inwards. Let her always keep the child's legs loose. The oftener its posture is changed the better.

The child should learn to walk upon a carpet, or blanket, at three months old: the nurse must hold the child by the hips, that the movement
in

in walking may come from that part, and not drag it by the arms.

Tossing a child about, and exercising it in the open air, in fine weather, is of the greatest service. In cities, children are not to be kept in rooms, but to have as much air as possible.

Want of exercise, is the cause of large heads, weak and knotted joints, a contracted breast, which occasions coughs and stuffed lungs, an ill shapen person, and a waddling gait, besides a numerous train of other evils.

The child's flesh is to be kept perfectly clean, by constantly washing its limbs, and likewise its neck and ears, beginning with warm water, till by degrees, it will not only bear, but like, to be washed with cold.

Rising

✓ Rising early in the morning is good for all children, provided they wake of themselves, which they generally do ; but they are never to be waked out of their sleep ; and as soon as possible to be brought to regular sleeps in the day. ✓

When laid in a bed, or cradle, their legs must always be laid straight.

By this method most children may be taught to walk alone, quite strong and upright, by the 9th or 10th month. At all times, till they are two or three years old, they must never be suffered to walk long enough at a time to be weary.

If the mother cannot suckle the child, get a wholesome, chearful woman, with young milk, who has been used to tend young children. After the first six months small broths, and innocent foods of any kind, may do as well as living wholly upon milk.

A principal thing to be always attended to, is to give young children constant exercise, and to keep them in a proper posture.

With regard to the child's dress, let it be a shirt, a petticoat of white flannel, two or three inches longer than the child's feet, with a dimity top (commonly called a bodice coat) to tie behind; over that a surcingle made of fine buckram, two inches broad, covered with sattin, or fine ticken, with a ribbon fastened to it, to tie on, which answers every purpose of stays, and has none of their inconveniences. Over this put a robe, or a slip and frock, or whatever is liked best, provided it be fastened behind, and not much longer than the child's feet, that their motions may be strictly observed.

After the first six months the child may wear shoes and stockings, provided the shoes are large enough, and very broad at the toes, that the feet may not be cramped.

Two

Two caps are to be put on the head, till the child has got most of its teeth.

No leading-strings, of any kind, should be used, till the child can go quite alone, strong and upright.

The child's dress for the night may be a shirt, a blanket to tie on, and a thin gown to tie over the blanket.

OF YOUTH.

The diet of youth should be plentiful, but simple and easy of digestion ; because food that cannot easily be digested, imperceptibly lays the foundation of the scurvy, stone, rheumatism, and other very bad distempers. Wine, or strong drink, should never, or very sparingly, be allowed to youth. They should be kept entirely from unripe fruit, and from too much of what is ripe. Their exercise should be moderate ; for

too little will bloat and stupify them, and too much will waste their strength. Too much sleep will make them stupid, and too little will make them thin and feverish. In all these things a medium is to be particularly observed.

As this is the proper time for inuring the mind to virtue, so that, above every other care and consideration, ought to be attended to. On the practice of virtue their future health depends, without which it will be impossible to deliver their constitutions, unbroken, to manhood and old age.

The life of the rake is short and miserable. It would shock the modest and compassionate, to hear of the dreadful agonies which profligate young persons suffer before they depart : or if some stop short before they have quite destroyed the springs of life, yet these springs are so crazy, that they only support a gloomy, dispirited, dying

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life,

life, tedious to themselves, and troublesome to all about them ; and, what is still more pityable, often transmit their complaints to an innocent unhappy offspring.

If it should be asked, how shall giddy youth, who are hurried by their strong passions, be prevented from running into these excesses ? the answer is, their passions must be restrained early by proper example and discipline. It is a task imposed upon their parents, whose first care should be, to train up their children at home in the way they should go ; and so habituate them to it, that when they are old they may not depart from it.

OF MANHOOD.

The best security for health, in this period, is the temperance and good habit transmitted to it from youth and infancy ; for a man, who has attained the perfect use of his reason, will not, unless

less he lays reflection quite aside, indulge any vicious appetites from which he was restrained in the former part of his life.

It is reasonable to expect that a man will attend to the constitution and temperament of himself, whether he is inclined to the choleric, melancholic, phlegmatic, or sanguine, and regulate his way of living accordingly; that is, he will avoid what he finds by experience is prejudicial to his health, and persist in the use of such things as he finds by the same experience to agree with him.

OLD AGE.

A good state of health, at this period, is an invaluable blessing. Old people must carefully avoid what they have found, by experience, in the former part of their lives, hurtful to them; for age is not a season to struggle with new evils.

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They must also shun every excess that has a tendency to impair their remaining strength. Men in the vigour of life, may, sometimes, escape the bad effect of excesses ; but old age will soon be demolished by them : excessive venery enervates them extremely : other excesses, which are no less detrimental, and which weaken a good constitution, are, too much care and anxiety about wealth* ; an over-assiduous application to study
and

* Nothing sooner impairs the health, and brings on weaknesses, than an anxious care about riches, which old age cannot enjoy.—What is the wealth of a miser, which he had been getting and hoarding for the enjoyments of old age ? for when that period arrives, which he had fixed for the enjoyment of his treasures, he finds the season is past that enabled him to be happy. Life, health, and enjoyment, are things at all times so uncertain, that we should prudently make use of them while they are in our power, and not repine at their deserting us, when desertion is to be expected : for to imagine that in old age we are to enjoy pleasure, is judging from perverseness and ignorance. The dignity of our nature requires our parting with every thing with a good grace. But this is not the case of those, who in their old age are providing for enjoyments

and an habitual fretfulness. Men in years would do well, if they can afford it, to chuse a place for their residence, which has a pure and healthy air. At all times and in all places they should adjust their diet to their exercise ; to retrench a little in their solid food, and add proportionably to their drink ; to rise from their meals before they are fully satisfied, and in case of any excess one day, to retrench it the next. As sleep won-

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derfully

joyments in their longevity. The miser, with the full cup of expectation in his hand, which he had withheld from his lips till deprived of the capacity of tasting, finds all his torments increased, by thinking that others will have from him the means of enjoying what he had denied to himself. Hence proceed mortification and disgust, grief, misery and despair ; the certain parents of some disorder, which rarely fails cutting the thread of life. Avarice is a passion, which old people should carefully avoid ; they should not leave enjoyment to be begun, when life is fast getting to an end ; but endeavour to enable others to say of them, what the poet said of his friend :

Calmly he look'd on either life, and here
Saw nothing to regret, or there to fear ;
From nature's temp'rate feast rose satisfy'd,
Thank'd heav'n that he had liv'd, and that he dy'd,

derfully nourishes them, they should study every means that can contribute to make their night's rest sweet, sound and quiet. Be assiduous likewise in keeping their bodies clean and neat; well clothed, especially the stomach, legs and feet; and the evacuations contrived to be regular, either by nature or by art. They should endeavour as much as possible at keeping their minds contented and chearful, and render their behaviour and conversation agreeable to, and courted by young people, and to be frequently in their company; which will continually enliven them, and banish the morose and heavy spirits, which are apt to hang about old age. A frequent remembrance of the entertainments of youth cheers and enlivens them to a great degree.

Dr. Welsted recommends the following rules to be carefully observed by old people.

I. To

1. To be cautious how they change an old custom suddenly, though the change should at first sight appear commodious ; for their strength is not, like that of youth, able to struggle with, or break through a habit, which the practice of many years has rendered familiar.

2. To avoid such things, as they found by experience to have been detrimental to their health in the former part of their lives ; for how should they bear now, when they are feeble, what in their full strength they could not support ?

3. Let their food and drink be such, as will give no disturbance either to their stomach or head ; and in case they have exceeded by accident, let the excess be immediately discharged.

4. Let their appetite be kept as good, and their secretions as regular, as possible.

5. Let

5. Let their minds be easy and chearful. But this charming serenity is obtained by those only, whose age, after a life spent in doing good, affords a retrospect of complacency and a prospect of happiness.

Galen calls old age a middle state between health and sickness, which is commonly cold and dry, and which should be relieved with a little wine, and such food as is moist and warm. Rubbing with a flesh brush is good for old people, as it increases the motion of the blood, excites a gentle heat, and thereby helps to distribute an equal nourishment to all parts of the body ; and after rubbing, it is proper to take a little exercise ; but not much, for that will make them meagre ; whereas moderate exercise keeps up their flesh. They should only use such exercises as they have been accustomed to, and such as are agreeable and entertaining to them.

They

They should avoid all sorts of food which produce thick and glewy juices, as unfermented bread, cheese, pork, beef, eels and oysters, and every thing that is hard to digest. Their bread in particular should be mixed with a due proportion of salt and yeast or leaven, should be well kneaded and thoroughly baked; otherwise it will occasion obstructions in the liver, spleen and kidneys.

In case an old man continues two days constive, he should on the third take some very gentle thing to open his body, such as he knows by experience to answer that purpose.

A milk diet is very good, and many benefits arise from it; but an old man's experience must determine whether it will agree with him. Where it does agree, it keeps the body gently open, produces sweet juices and good flesh. But care should be taken that the milk comes from a good

good pasture, full of mild and wholesome herbs; the animal which gives it, quite healthy and in the flower of her age. Asses milk and goats milk are very good to drink alternately; because goat's milk is the most nourishing, and asses milk being thinner is easiest of digestion.

Old people should only drink such wine as is strong and diuretic; because by its being strong it will diffuse a proper heat over their cold limbs, and by being diuretic will carry off any superfluous serosities, which by remaining in the body greatly injure the health.

Here it may not be amiss to add a few words with respect to longevity.

Longevity may either proceed from nature or art, but chiefly from a conjunction of both.

The

The natural marks, by which we discern that a man is made for long life, are principally as follow.

1. To be descended, at least by one side, from long-lived parents.

2. To be of a calm, contented, chearful disposition.

3. To have a just symmetry or proper conformation of parts; a full chest, well formed joints and limbs, with a neck and head large rather than small in proportion to the size of the body.

4. A firm and compact system of vessels and stamina, not too fat; veins large and prominent; a voice somewhat deep, and a skin not too white and smooth.

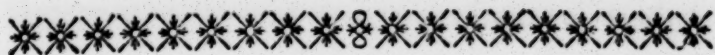
5. To be a long and sound sleeper.

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The great assistance, which art affords towards attaining long life, arises from the benefit of good air and good water ; from a frugal and simple diet, from the wise government of our appetites and passions ; and, in a word, from a prudent choice and proper use of all the instruments of life and rules of health, which are given, particularly, in the following section.



S E C T.



S E C T. II.

Of the six instruments of life ; or rules of health proper to be observed with respect to AIR, ALIMENT, EXERCISE and REST, SLEEP and WAKEFULNESS, REPLETION and EVACUATION, the PASSIONS and AFFECTIONS of the MIND, &c.

O F A I R.

WHENEVER a distemper is found to prevail universally, and seize persons of all ages and conditions, notwithstanding the difference of their diet or manner of living, it is evident such a distemper must arise from the air, which they all breathe in common ; and it would be needless in such a case to alter the method of life that has always agreed with them ;

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for there is no other remedy but removing from the foul air, to another which is untainted.

We ought to attend to the qualities of the air, whether it be hot or cold, &c. and in order to obtain an useful knowledge of the healing, to observe the seasons of the year.

Hippocrates says, the north wind blowing long, renders the body compact, strong, nimble, and of a good colour; for it purges the air from gross vapours, makes it pure and bright, and therefore is of all winds, generally speaking, the most healthful. But to tender constitutions it gives coughs, sore throats, pains in the breast, costiveness, chillness and strangury.

The south wind, on the contrary, moistens the brain too much, weakens and relaxes the body, and occasions defluxions.

from A very dry season is, upon the whole, more healthful than a very wet one.

In winter, to resist the cold, the aliment should be dry and warming. In spring, when the weather grows mild, the diet should be accommodated to the season, and somewhat cooler and lighter. In summer, if the season is hot and dry, the food should be cooling and the drink diluting; but after the autumnal equinox the aliment should be again of a warming nature, and the cloaths made thicker by degrees as winter approaches.

Of all the seasons autumn is the most unhealthy, because the perspirable fluid is both obstructed and apt to grow putrid; but it cannot hurt him whom the coldness of that season shall find well cloathed, and who uses a proper diet. —We should not go abroad in this season in too light cloaths or too thin shoes.

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The spring, generally speaking, is the most safe and healthy, as autumn is the most dangerous and sickly of all the seasons: and particularly the spring and beginning of summer agree best with children and very young persons; summer and the beginning of autumn, with old men; and the latter end of autumn, together with winter, are healthiest for the middle aged.

The spring breeds blood, the summer bile, and the other seasons such humours as correspond with their respective natures. The spring is the best season of the year to lose blood or take physic, if either of them should be proper, and can be conveniently deferred to that time.

In the spring, the air being impregnated with the salubrious effluvia of opening flowers, is more refreshing than the autumnal air, which is loaded with steams of putrifying vegetables,
and,

and, unless dispersed by the winds frequent at that season, would soon produce fatal effects.

When the temperature of the air corresponds with the nature of the respective seasons, the year is healthful and distempers slight; but when the weather is unnatural with respect to the seasons, distempers are stubborn.

Sudden transitions from great heat to extreme cold are dangerous, and always produce bad distempers; and when these changes happen in the same day for any considerable time, we may expect stubborn autumnal diseases.

Air by its subtilty and weight penetrates into all parts of the human body; it gives an intestine motion to the fluids, and a lively spring to the fibres, which promote the circulation. As air is the principal moving cause of all the fluids and solids in the body, persons should, if in

their power, be very careful in chusing a healthy air.

That air is best which is pure, dry and temperate, (that is, not overcharged with steams, for it would be impossible to have it without any heterogeneous mixture) untainted with noxious damps or putrid exhalations. The surest mark of a good air is the common longevity of the neighbouring inhabitants.

That house is in a healthy situation, which stands on a rising ground and gravelly soil; so contrived, that the east or north winds may blow through it whenever you please; which, if possible, should be once every day, to blow away the animal steams and other noxious vapours; and especially let the air of the bed-chamber be pure and untainted, not near the ground, nor any kind of dampness.

The

The certain signs of a bad air in a house are, dampness, discolouring of the plaister or wainscot, mouldiness of bread, wetness of sponge, melting of sugar, rusting of brass or iron, and rotting of furniture.

There is nothing more apt to poison the air with putrid steams and breed distempers, than burial places in crowded cities; which make the air of such cities particularly unhealthy to infants.

Sudden extremes of heat and cold should be avoided as much as possible. It is very imprudent to come out of a hot room in winter nights without a cloak or furtout. Those who lay aside their winter garments too early in the spring, and put them on too late in autumn, will often have fevers in summer and defluxions in winter. This is an observation made by the ancients as well as moderns, and ought to be particularly

particularly attended to, in order to avoid the evils, which negligence or folly too often occasion. Sydenham says, that these giddy practices, and that of exposing our bodies when overheated to sudden colds, have destroyed more than famine, pestilence and the sword.

Every human creature, whose manner of life demands, and whose constitution can bear it, ought to inure himself to the outward air in different sorts of weather.

In the choice of habitations for mankind the wholesomeness of the air is a principal consideration, and is as much a particular in the purchase of a seat as the soil.

The local qualities of the air depend upon the exhalations of the soil, and of its neighbourhood, which may be brought thither by the winds; as we have known a gravelly situation
(which

(which is reckoned the most healthful) rendered sickly by a neighbouring marsh.

The qualities of the springs are a mark of those of the air ; for the air and water imbibe the saline and mineral exhalations of the ground ; therefore where the water is sweet and good, it is probable that the air is so likewise.

The air of a city is generally worse than that of a country, being grosser from the steams of the inhabitants, and more apt to pall the appetite.

Such air is unfriendly to infants and children ; for every animal, being by nature adapted to the use of fresh and free air, the tolerance of air replete with sulphureous steams of fuel and the perspirable matter of animals, is the effect of habit, which young creatures have not yet acquired.

Cold

Cold air and a cold bath warm robust bodies, and make them feel lighter to themselves ; but infirm bodies feel themselves colder and heavier from them ; and the more suddenly the cold comes, the more it hurts.

A cool and pleasant gale does more hurt to bodies overheated, than either air or water extremely cold ; for the former obstructs and relaxes, which makes the body heavy ; whereas the latter, though it obstructs for a while, yet strengthens at the same time, and soon makes the body feel lighter.

Swimming in cold water after violent exercise is pleasant, but pernicious.

OF ALIMENT.

The sorts of meat and drink most agreeable to the human body, and most conducive to health

health and strength, are bread, flesh, fish and wine; but if any of these are taken to excess, they bring on distempers sooner than food of a less nourishing nature. Bitter things bind and dry the body; acid things make people thin, and gripe the stomach; salt things promote stools and urine; fat and sweet things breed moisture and phlegm.

Coarse or brown bread keeps the body open, but does not nourish much; white bread opens less, and nourishes more. Bread not twelve hours old is preferable to that of twenty-four.

The flesh of wild animals is drier than tame; those in the vigour of their age are best, and the flesh of those not used to hard labour is the tenderest. Mutton is good for both the delicate and robust; but beef is heavy, and pork is only proper for the robust and strong.

Fish

Fish that live in stagnated waters, or are very fat, are hard to digest ; but such as live near the sea, are light. Boiled fish is lighter than roasted.

Wine, pure and unmixed, if drank too freely, weakens a man ; sweet wines hurt the head less, and promote more stools, than strong or dry wines ; but they swell the bowels, and excite wind, and increase thirst. Austere black wines may be drank with benefit, when the body is loose, provided there is no disorder in the head, nor any impediment in the urine. Wine diluted with water is more friendly to the head, breast, and urinary passages, than wine alone ; but pure wine agrees best with the stomach and bowels. Excess in drinking is not quite so bad as in eating.

It is very injurious to health to take in more food than the constitution will bear, if no exercise

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cise is immediately used to carry off this excess ;
and it is more dangerous to be abstemious.

Whatever the stomach can subdue turns to
good nourishment ; but what cannot be digested
contributes to waste the body.

It is imprudent to indulge ourselves in a dis-
cordant variety of food at the same meal. A
good stomach, it is true, may digest fish, flesh,
wine, and beer, at one meal ; but if we add
salad, cream and fruit, the windy mixture will
swell the bowels, and prevent digestion.

Persons of tender constitutions should be care-
ful to chew their meat well, that it may be more
easily digested.

Some, from the strength of constitution or
custom, can eat three hearty meals a day ; but
if they lose one of them, (suppose their dinner)

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they grow faint, have no inclination to work or exercise, and complain of a pain at their heart; their bowels feel hollow, their eyes heavy, their mouth bitter, and their extremities cold: when this happens, they should not eat a plentiful supper by way of making amends, for it will lay heavy on the stomach, and cause a restless night: he therefore who has fasted beyond his usual time, should, if possible, avoid cold, heat, and labour, for that day, and make a lighter supper than usual of some harmless spoon-meat, rather than any strong solid food.

On the contrary, he who has eat a larger quantity of food than usual, and feels it heavy and troublesome in his stomach, should vomit it up again directly. If the food was high seasoned, a draught of cold water, with some juice of lemon, will assist digestion.

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It is a general rule, that that sort of aliment is best, which being taken in a moderate quantity, or to some little excess, causes neither fulness, nor griping, nor wind; but is quickly digested, and after a proper time easily discharged.

Experience must convince a man what sorts of aliment cause a fulness and uneasiness at his stomach, and what do not; he therefore should consult his own constitution, and eat only what perfectly agrees with him.

If it should be asked, how are the bulk of mankind to distinguish wholesome aliment from unwholesome? and how shall they measure the quantity proper for them? The answer is; almost all the aliment in common use has been found wholesome by the experience of ages, and a temperate healthy man can be in no danger in

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partaking

partaking of them* ; and as to the proper quantity, the rule is to take such a proportion, as will be sufficient to support and nourish him, without overloading the stomach, and finish with some relish for more.

De Gorter says, if a healthy man eats and drinks as much as is sufficient to satisfy his hunger and thirst, and rises from table without quite filling his stomach, or with some remaining appetite, his daily discharges will be equal to what he has taken in ; or, in other words, he will enjoy a good state of health, because health principally depends upon such an equality.

In order therefore to secure a constant state of good health, continues he, a man should be
careful

* The flesh of young animals and good mutton, and wheat bread properly leavened, or mixt with a due quantity of barm and salt, and well baked, are excellent sorts of food, light, and easy of digestion.

careful to use such exercise, and such a moderation in the other means of life, as will excite this natural appetite of hunger and thirst every day ; and then should satisfy it with plain wholesome meat and drink in the temperate method above recommended.

Keil says, that the true rule of diet to every man is his natural undepraved appetite, for nature never craves more, nor is easy with less, than what is proper for her.

A full diet is indispensably necessary to those who have much exercise ; but it must be observed, that that quantity is most wholesome, which leaves the body as nimble and active as if one had eat nothing. If a man can rightly adjust the quantity of his food to his exercise, he will preserve health to old age.

A man's common diluting drink at meals should be double the quantity of the solid food he eats, otherwise his blood will grow thick.

Good wine is a fine liquor used in a moderate quantity, and answers many useful purposes of health ; it assists digestion, and increases perspiration. Beer well-brewed, light and clear, and of a proper strength, is likewise exceeding good for the body, but small beer should be drank at meals.

Tea to some is a refreshing cordial after fatigue ; but in others it occasions faintings and tremors. Experience therefore must determine the use or the forbearance of it.

Coffee is more fiery and active than tea ; consequently a frequent use of it is more dangerous, where it is found not to agree with the constitution.

Chocolate

Chocolate is nourishing and balsamic, if fresh and good; but it is disagreeable to the stomach, if the nut is badly prepared.

Pure water from a clear stream, drank in such a quantity as is sufficient to quench the thirst, is said by Dr. Hoffman to be the best drink for persons of all ages and temperaments. By its fluidity and mildness, says he, it promotes a free and equal circulation of the blood and humours through all the vessels of the body, upon which the due performance of every animal function depends; and hence water drinkers are not only the most active and nimble, but also the most chearful and sprightly of all people. In sanguine complexions, water, by diluting the blood, renders the circulation easy and uniform. In the choleric, the coolness of the water restrains the quick motion and intense heat of the humours. It attenuates the glutinous viscosity of the juices in the phlegmatic, and the gross earthiness which prevails

prevails in melancholic temperaments: and as to different ages, water is good for children to make their tenacious milky diet thin and easy to digest; for youth and middle aged people, to sweeten and dissolve any scorbutic acrimony or sharpness that may be in the humours, by which means pains and obstructions are prevented; and for old people, to moisten and mollify their rigid fibres, and to promote a less difficult circulation through their hard and shrivelled pipes.

But, notwithstanding the Doctor's favourable account of water, it must be acknowledged, that to delicate or cold constitutions, weak stomachs, or persons unaccustomed to it, water without wine is very improper.

All waters are bad for any use, which are produced from ice or snow; for the light and subtile parts of the water fly off in freezing, and leave the heavy and gross behind. No water is therefore

therefore good, which is not light, pure and soft.



Of EXERCISE and REST.

As the human body is a system of pipes, through which the fluids circulate, life subsists by this circulation; and it is obvious, that exercise is necessary to health, because it assists this circulation. We see every day, that the active man is more strong and healthy than the sedentary.

The complaints occasioned by immoderate labour are cured by rest; and those which are caused by sloth are removed by exercise.

If the whole body rests longer than usual, it will become stronger: the same observation holds good with respect to every limb of the body. On the contrary, if a man, after a long habit of idleness, goes directly to hard labour, he

he will be sure to do himself hurt. The feet, by a long state of rest, are disqualified for much walking; and the other limbs, by long inaction, lose in a great measure their use.

He, who from a constant fatigue falls into an inactive state, must live abstemiously; otherwise his body will be soon tortured with pain, and oppressed with a load of humours.

Friction makes the body warm, firm and fleshy.

Reading aloud, and singing, warm and dry the body.

Of all exercises walking is the best, as it is the most natural for men in good health.

All sorts of exercise are wholesome and best before meals, especially riding.

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Riding on horseback is the best exercise to recover lost health, and walking the best to preserve good health.

Good hours will always be a most beneficial means to preserve health and spirits; to go to bed at ten and rise at six.

Moderate exercise gives strength to the body and vigour to the senses. It is the best to use that sort of exercise, which the body has been accustomed to, observing to use no more than the strength or weakness of the constitution will bear.

The exercise of the mind is necessary to the health.

After exercise great care ought to be taken to prevent catching cold, especially if it has occasioned a sweat, which must be done by rubbing

by rubbing the body well with a dry cloth, and changing our linnen, which should be previously well aired.

No folly after exercise is equal to that of drinking small liquors of any sort quite cold when a man is hot. If they were drank blood-warm, they would quench the thirst better, and do no injury.

Lean people are soon weakened and wasted by too much exercise.

Every man should rest for some time after exercise before he sits down to dinner or supper.

Exercise might be strongly recommended from only one common observation, *viz.* that the parts or limbs of the body, which labour most, are larger and stronger than those which have less exercise. Thus the legs and feet of a chairman, the

the arms and hands of watermen and sailors, the backs and shoulders of porters, by long use grow thick, strong and brawny.

By moderate exercise the whole body becomes lighter and more lively; the muscles and ligaments are cleansed from every foulness, and the matter, to be discharged by perspiration, is prepared for it.

But violent exercise of body and mind persisted in, brings on an early old age and a premature death.

Exercise is most wholesome when, after having digested our food twice a day, our body returns nearly to its usual weight before the next meals.

Riding on horseback increases the perspiration rather of the parts above, than below the waist;

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and an easy pace is much more wholesome than a hard trot. But to such consumptive or infirm persons, as are fatigued more by riding on horse-back than in some easy carriage, the former cannot be so proper as the latter, because their strength should be recruited, and not exhausted by exercise.

To ride hard over a rough road in an ill-hung coach or chaise, is the most violent of all exercises, which not only precipitates the perspiration, being yet crude, but also hurts the solid parts of the body, and particularly the kidneys. Leaping is in like manner an unhealthy exercise on the same account.

To be carried a little way in a sedan chair, or horse litter, or barge, does not increase the perspiration so much as walking does; but such sorts of motion, if properly continued, are very
healthful,

healthful, and dispose the body to a free perspiration.

Moderate dancing is an healthful exercise.

The principal and most useful sorts of exercise within doors are tennis, hand-ball, dumb-bell, dancing, fencing, and shuttle-cock; and, if a good digestion be wanting, the chamber-horse or tremouffoir. The best without doors are walking, bowling, riding in wheel-machines or on horseback.

Three things are necessary to be considered with regard to exercise. First, what is the best sort of exercise. Secondly, what is the best time to use it. And thirdly, what is the proper degree or measure to be used.

As to the first, though various exercises suit different constitutions, as they happen to be ro-

bust or delicate ; yet, in general, that sort is best to which one has been accustomed, which has been always found to agree with the constitution, and to give delight and pleasure in the performance of it.

Secondly, the best time to use exercise is when the stomach is empty. Some cannot bear it quite fasting, and therefore to them exercise is proper enough after a light breakfast, or towards evening, when their dinner is pretty well digested ; but should never be attempted soon after a full meal by such as are under no necessity to work for their daily subsistence.

Lastly, the measure or proportion of exercise fit for every individual is to be estimated by the strength or weakness of his constitution ; for when any person begins to sweat, or grow weary, or short-breathed, he should forbear a-while in order to recover himself, and then resume his exercise

ercise again as long as he can pursue that method with ease and pleasure ; but if he persists until he turns pale, or languid, or stiff, he has proceeded too far, and must not only forbear exercise for the present, but should also use less next day. Children and old people require much less exercise than those who are in the vigour of life.

OF SLEEP and WAKEFULNESS.

Each of these carried beyond its proper bounds is injurious to health. Excessive watching prevents the food from being digested, and occasions crude humours ; it also dissipates the strength, and produceth fevers. Too much sleep relaxes the body, makes it phlegmatic and inactive, oppresses the head, impairs the memory, stupifies the understanding, and makes a man look as if he was parboiled.

The body, when asleep, should always be well covered with cloaths, but the bed-chamber should be large and airy.

When a man's dreams at night correspond with the actions of the day, and represent only such things as are natural and proper to be done, they denote a good state of health ; that there is neither plenitude which requires evacuation, nor emptiness which requires a supply. But those dreams, which are contrary to the actions of the day, denote a bodily disorder, which is great or small, as those dreams depart more or less from a man's natural actions or habits. In such a case it is necessary to remove the disorder, in order to prevent a distemper. If, for instance, we dream of evacuations, it shews that the body is too full, and wants proper discharges by vomiting, abstinence or exercise. On the other hand, if a man dreams he eats common food with an appetite, he is too empty, and requires nourishment.

nourishment. Frightful dreams also discover a stoppage in the blood, and ought to be removed by proper means. He who minds these rules will always enjoy good health.

The limits generally assigned to sleep are six or seven hours for youth or manhood, and eight or nine for infancy or old age, when they are strong and healthy; but the infirm are not to be limited; and the weaker any person is, the longer he ought to indulge himself, according as he finds sleep refreshes him.

Moderate sleep increases the perspiration, promotes digestion, cherishes the body, and exhilarates the mind.

They whose sleep is apt to be interrupted by slight causes, should keep themselves quiet and warm in bed, their eyes shut, and avoid tossing
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and tumbling, which will in some degree answer the purposes of a more sound sleep.

Sleeping long in a morning, and sitting up late at night, invert the order of nature, and hurt the constitution. They who do it merely in compliance with the fashion, ought not to repine at a fashionable state of bad health, or a broken constitution.

Sleeping after dinner is only proper in warm climates, or amongst those who, by a long habit of it, have rendered the custom almost natural to them; or where extraordinary fatigue or want of rest the preceding night obliges them to it; in which case the body should be well covered to prevent its catching cold.

Two hours should intervene between supper and the time of going to bed. A late heavy supper often prevents sleep, by lying undigested
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on the stomach, and thereby disturbing the sweet tranquility of the body and mind, which is so refreshing to both.

We may know that we have slept sufficiently; if in the morning when we wake we find our understanding clear, and our body active and lively.

OF REPLETION and EVACUATION.

The whole art of preserving health may be said to consist in filling up what is deficient, and emptying what is redundant, that the body may be kept in its natural state; and therefore all the supplies from eating and drinking, and all the discharges by sweating and the other channels of nature, should be so regulated, that the body may not be oppressed by repletion, nor wasted by evacuation. Of these two, one is the cure of the other; for every error in repletion is corrected

rected by a seasonable evacuation, and every excess in evacuation (if it has not proceeded too far) is cured by a gradual and suitable repletion.

When any repletion has been accumulated, it requires a particular and correspondent evacuation well known to physicians. Repletion, for instance, from eating or drinking, requires a puke or abstinence. A fullness of blood requires immediate bleeding. A redundancy of humours requires purging: and a retention of any excrementitious matter, which should have been discharged by sweat, urine or spitting, requires assistance from such means, as have been found by experience to promote these several evacuations.

If these cautions are neglected, there will succeed an oppression of the stomach or breast, a weight of the head, a rupture of the blood-vessels, or some other troublesome disorder.

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A person in perfect health ought never to take any medicine, that may disturb the regular operations of nature without necessity.

It is observed, that smoaking or chewing tobacco soon after meals destroys the appetite, and hinders digestion.

It is best for young people to have their bodies moderately open, and for old people to be somewhat bound.

Those who discharge much by urine have but few stools.

When it becomes necessary to cleanse the body, those who are thin, and bear vomiting well, ought to take a puke ; but those who are fleshy, and hard to vomit, should be purged downwards.

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It is observed in general, that a puke, where it agrees, is best in summer, and a purge in winter.

Moderate commerce with the fair sex is of service to such as are loaded with phlegm, but it commonly binds the belly.

Of the PASSIONS and AFFECTIONS of the MIND.

He who seriously resolves to preserve his health, must learn to conquer his passions, and make them subject to reason. If he is ever so regular in his diet, yet if his passions are indulged to excess, they will soon destroy the good effects of his temperance.

Violent anger (which differs from madness only in duration) contracts the heart and lungs, and fills the head with hot humours ; it creates
bilious

bilious, inflammatory, convulsive, and sometimes apoplectic disorders, especially in hot temperaments. Excess of joy destroys sleep, and has been known to have had sudden fatal effects. It is tranquility of mind that unbends the heart.

Fear and grief, if they continue long, portend melancholy.

Terror, shame, joy and anger, lead the mind to correspondent actions. As for instance, the sudden sight of a serpent will make the countenance pale ; and to walk on the edge of a pit or precipice will make the legs tremble.

Care and meditation are the exercise of the mind.

Chearfulness adds to the strength and spirits, but grief impairs both.

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Anger

Anger and joy increase perspiration, but fear and grief diminish it; and the other passions have the same effects, in proportion as they partake of the natures of these.

Melancholic and timorous persons, therefore, are subject to obstructions in the bowels, to hypochondriacal disorders and cold sweats; for nothing makes the perspiration more languid than fear and grief; and nothing makes it more free than cheerfulness of spirits.

The distempers which arise from the affections of the mind are not to be cured by medicine, but by contrary affections; though proper medicines to promote or diminish perspiration may be serviceable.

Any violent affection of the mind is more hurtful to health, than any violent motion of the body; though every excess is an enemy to nature.

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To vary our passions, *i. e.* to be sometimes angry or chearful, and sometimes fearful or sad, produces, upon the whole, a more healthful sort of perspiration, than to be always under the influence of the same passion, though ever so agreeable.

A constant serenity, supported by hope or chearfulness, arising from a good conscience, is the most healthful of all the affections of the mind. Chearfulness of spirits are particularly useful when we sit down to our meals, or compose ourselves to sleep; because anxiety or grief are known to prevent the benefits, which we ought naturally to receive from these refreshments.

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Having considered singly the SIX NECESSARY THINGS TO LIFE, with the principal rules of health for each, it will be proper to add an important rule, which considers two of the six together, and shews the influence which they have upon one another with respect to health.

The rule is,

Our exercise should bear an exact proportion to our diet ; and our diet, in like manner, to our exercise *. Persons who use moderate and constant exercise are able to digest a large quantity of aliment, without any injury to their health, because their exercise throws off whatever is superfluous ; but tender people, who can use little or no exercise, if they should take in
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* That is, he who eats and drinks plentifully should use much exercise ; and he who cannot use exercise, should, in order to preserve his health, live somewhat abstemiously.

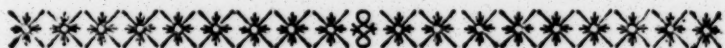
a large quantity of food, some undigested superfluity must remain in the body, which becomes a perpetual source of distempers.

The ancients looked upon this rule of adjusting their diet to their exercise as the most important in the whole art of preserving health.

One caution, however, is necessary. When a man is much fatigued, either by a hard journey or violent exercise, and stands in need of immediate refreshment, let him eat such things as are light and easy of digestion, and drink some small liquor warm; for heavy meat and strong drink will increase that artificial fever, which violent exercise raises in the blood, and thereby waste his strength and spirits.

It is likewise to be observed, that it is dangerous to change suddenly a long habit which a person has contracted, or to run from one ex-

treme to another, especially with respect to the
six necessary things of life above treated of.



S E C T. III.

*Of the different temperaments of the human body,
viz. the CHOLERIC, the MELANCHOLIC, the
PHLEGMATIC, and the SANGUINE; with
rules of health for each.*

THE human body contains four humours,
very different with respect to heat, cold,
moisture and dryness, viz. blood, phlegm, yel-
low bile, and black bile; which several humours
are frequently brought up by vomiting, and dis-
charged by stool. Health consists in a due mix-
ture of these four, and distempers are produced
by a redundancy in any of them. Upon this
observation the four principal temperaments of
cholic,

choleric, melancholic, phlegmatic and sanguine have been established.

In choleric temperaments, or bodies abounding with yellow bile, the blood is found to be hot and thin; to move with great rapidity through the pipes; to dispose the body to inflammations and acute distempers, and the mind to a promptness and impetuosity in all its deliberations and actions. Persons of this temperament ought to avoid all occasions of disputes, strong liquors, violent exercise, and every thing by which they are apt to be overheated.

In melancholic temperaments, where persons abound with a gross, earthy, austere humour, called the black bile, the blood is heavy and thick, moves slowly, disposes the body to glandulous obstructions and lowness of spirits, and the mind to fear and grief. To such persons a healthy air, moderate exercise, light food, a little

little good wine, which should be mixed with water for common drink, and chearful company, are the best means to preserve health.

In phlegmatic temperaments, where there is a large proportion of watery, tenacious muci-
lage, the slimy blood moves languidly, disposes the body to white swellings and dropfical disorders, and the mind to stupidity and sloth. In this temperament, a diet moderately attenuating, constant exercise, and some warm gentle physie, at proper times, will prevent bad disorders.

In sanguine temperaments, where there is no redundancy of bile or phlegm, the blood (except in cases of fulness from high living, or inanition from hæmorrhages) circulates freely and equally through all the vessels, which disposes the body to health and long life, and the mind to chearfulness and benevolence. The principal care of such persons should be, by a moderate
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and prudent use of all the necessaries of life, to avoid the extremes of plenitude and voluptuousness, and every sort of intemperance, which may spoil a benign and healthy constitution.

Although these temperaments are not easily distinguished at first sight, yet a considerate man may, by careful observation and experience, discover which temperament he principally partakes of, and consequently may, by proper precautions, and the rules here laid down, avoid the inconveniences and evils which may arise from it.

The most common marks of a hot and dry temperament, are large, turgid veins; a strong pulse; a broad breast and shoulders; a robust, muscular, well-proportioned body and limbs; black, thick, curling hair; and a rough, brown, hairy skin.

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On the contrary, a soft, white, smooth skin; fair hair; a narrow chest; small veins; a delicate body, generally plump; weak, ill-shaped limbs; and a feeble pulse, denote a cold and moist temperament.

The best physicians, both ancient and modern, have condemned the dry temperament, as being of itself a sort of old age; and have praised the moist, as the fittest to prolong life, and preserve health and vigour, even to a state of longevity.

A warm bath, and gentle exercise, are extremely proper for those of hot temperaments; and their food should produce sweet juices without any acrimony; water should be their principal drink; they should avoid anger, too much study, and the scorching heat of the sun. As the heat of a temperament commonly proceeds from a redundancy of bile, diligent enquiry should

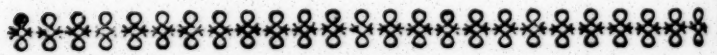
should be made, whether this bile is apt to go off by stool? If it is, we need not be very solicitous about the consequences of it, for nature will do her own work; but if it returns upwards, it must be evacuated by a gentle puke.

A moist temperament is allowed to be inconvenient in infancy, but afterwards becomes the most healthful of all the temperaments that run into any excess.

Those, therefore, who preside over health, should guard against such things as dry and waste the body too much; but still without running into the contrary extreme; and this just medium is preserved by a prudent use of exercise and bathing, by keeping the natural evacuations within their proper bounds; and especially by such food as will supply good juices, and by a moderate use of good wine.

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From what has been said of the temperaments it clearly follows, that there can be no such thing contrived as an universal remedy for all complaints; because what agrees with the hot, must disagree with the cold. - Nor can it be certainly promised for any particular aliment, or any kind of medicine, that will agree with this, or that individual, until we are acquainted with his peculiar temperament; and consequently it is absurd to prescribe a method of diet or physic for any man, without such a previous knowledge.



S E C T. IV.

Of the CIRCULATION of the BLOOD.

FOR the regular circulation of the blood throughout the different parts of the body, the wise architect of nature has furnished the heart

heart with four distinct muscular cavities, that is, with an auricle and a ventricle on the right side, and an auricle and a ventricle on the left. Through these cavities, curiously adapted to their respective offices, the blood circulates in the following order.

It is received from the veins first into the right auricle, which contracting itself, pushes the blood into the right ventricle, at that instant dilated. The moment this ventricle is filled, it contracts itself with great force, and impells the blood into the pulmonary artery, which passing through the lungs, and returning by the pulmonary veins, is received into the left auricle*

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* The right and left auricle are two muscular caps covering the two ventricles of the heart, thus called from the resemblance they bear to the external air. They move regularly like the heart, but in an inverted order, their contraction corresponding to the dilatation of the ventricles.

of the heart, and from thence it is pushed into the left ventricle. The left ventricle thus filled, contracts itself, and drives the blood with great rapidity to all parts of the body, and from them it returns again through the veins into the right auricle of the heart, as before.

It is very remarkable, that we have here a double circulation; one from the right ventricle thro' the lungs to the right auricle of the heart, in order to convert the chyle into blood, and finally prepare it for our nourishment; the other from the left ventricle through the whole body to the right auricle of the heart, which serves to apply that nourishment to every part, and many other uses.

Of these four muscular cavities the two auricles are contracted at the same instant, while the two ventricles are dilated; the ventricles, in their turn, are contracting themselves at the very

very instant that the auricles are dilated. The arteries, in like manner, beat in alternate time with the ventricles of the heart; that is, when the ventricles are contracted, the arteries are distended; and while the arteries contract themselves, the ventricles are distended.

The nerves, as well as the veins and arteries, act their part in this rotation of the blood.

Thus we have a perpetual motion (so vainly sought for by some philosophers and mathematicians) which none but a being of infinite wisdom and power could produce; and perhaps its continuation requires the constant aid of the same hand that first gave it existence. The brain transmits animal spirits to the heart, to give it a vigorous contraction. The heart, at the same instant, pushes the blood into the brain, to supply it with new spirits; by which means

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the head and heart mutually support each other every moment.

The action of the heart sends the blood, and other vital humours, over the whole body, by the arteries, and distributes nourishment and vigour to every part ; and the whole reflux mass is conveyed back through the veins into the heart, which enables it, without intermission, to persist in rolling this tide of life.

Having thus given a description of the circulation of the blood, we will now take a view of the use and importance of this circulation to the whole animal œconomy.

When this circulation is duly performed, a man continues in good health ; when it grows irregular, he sickens ; and when it ceases, he dies. If but one member should be deprived of it, that member presently corrupts and mortifies.

By

By means of this circulation every natural secretion is mechanically regulated, the perspiration promoted, all the dregs of the body discharged, and distempers frequently cured without any other assistance.

When the circulation is naturally quick and vigorous, the temperament of the body becomes habitually hot; when it is languid and slow, the temperament is cold. When the original stamina of the solids, which press forward this circulation, are compact and firm, the constitution is proportionably strong; when they are lax and delicate, the constitution is weak and tender. When bile or phlegm prevails in the fluids, the complexion corresponds with the prevailing humour, and is accordingly called bilious or phlegmatic. Thus from the different velocity of the circulation, the different strength of the stamina, and the different mixture of the fluids in every individual, arises that peculiar disposition, which is

the true cause, why several things which are hurtful to some are beneficial to others ; and why the same person finds some things agree with him at one time, which have disagreed at another.

A moderate and calm circulation of the blood is necessary towards the right government of our passions, and the true use of our reason. Daily experience tells us, that the influence of the mind upon the body with respect to health, and of the body upon the mind with respect to the intellectual faculties, is very great. Sudden terrors have killed some, and distracted others. Anger and grief impair health, while cheerfulness and contentment promote it ; and inflammations, and other disorders of the brain, suspend the right use of our reason.

Many arguments induce us to believe, that the nerves serve for sensation and muscular motion ; and that by means of these two, the mind carries

carries on its correspondence with external objects. We know that the nerves are supplied with spirits from the brain, and the brain with blood from the heart: from all which it is evident, that the circulation must be gentle and regular, in order to prevent the passions growing boisterous or headstrong; and that consequently this circulation is the source of that rational correspondence and harmony, which should subsist between the human mind and the body.



S E C T. V.

Of PERSPIRATION.

YOUTH perspire a great deal more than old age; and the quantity of perspiration differs according to different constitutions, ways
of

of living, climates and seasons. It is asserted, that we perspire more when awake, than during a sound sleep. But nocturnal perspiration is esteemed the most beneficial, because a sound sleep is refreshing to all, and likewise increases the strength and spirits.

After a good night's sleep the body feels lighter, both from the increase of strength which it receives, and from the quantity of matter which it throws off; and the purer the perspiration is, the more wholesome it is.

The principal causes which stop perspiration are, a cold damp air, hard viscid food, disuse of exercise, pains, fasting, terror, restless nights, and an increase of evacuation: a change of bed sometimes diminishes the perspiration; therefore when we chuse to perspire we should avoid all these.

Perspiration

Perpiration is increafed by a little good wine* moderately drank, by lying quiet in bed, and keeping the cloaths undifturbed, being contented in mind and compofed to reft; by ftretching and yawning after fleep: and with regard to motion or exercife, none is better for perpiration, or more healthy for the body, than walking.

When the perpiration is defective, exercife is the remedy.

It muft be obferved, that the perpiration is more obftructed by a moift or cool foutherly air
when

* A moderate glafs of good wine poffeffes two valuable qualitics towards promoting perpiration, which are, affifting digeftion and inducing fleep; for it is as impoffible to perfpire when the ftomach is too full, as when it is quite empty: fo likewife when a perfon cannot get to fleep, he is apt to tumble and tofs about, fan the air, throw off the cloaths, and catch cold; befides it is always remarked, that thofe accidents which prevent fleep, are alfo found to obftruct perpiration.

when we are asleep, than by any intense cold when we are awake.

That sort of food, of which the weight is not felt in the stomach, nourishes best, and perspires most freely.

The perspiration being copious in time of sleep, and hindered from flying off by the bed-cloaths, sick persons frequently communicate their distempers to the healthy who lie with them; and even the healthy infect the healthy with any bad humours which they have about them.

Perspiration is as large from a good fire in winter, as from the sun in summer.

Strong people perspire most in the summer days and in the winter nights; and an obstructed perspiration, which disposes the body to a malignant

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lignant fever in summer, does little harm in winter, because the perspirable matter is more acrid in hot weather than in cold.

In a cold, pure and healthy air, the perspiration is indeed obstructed; but the fibres are strengthened, and the matter retained is neither dangerous nor painful; whereas in a damp impure air the perspiration is stopt; the fibres relaxed, but not strengthened; and the matter retained is both bad and troublesome.



S E C T. VI.

RULES for the HEALTHY and ROBUST.

PERSONS of a healthy and strong constitution should observe the two following rules,

I. To

1. To avoid a precise and uniform diet, and to diversify their method of living; to be sometimes in the city, and sometimes in the country; to eat and drink sometimes more, and sometimes less, than usual, but always within the bounds of temperance; to partake of whatever wholesome food comes in their way, be it ever so ordinary; to use at one time little, at another time much exercise; and, in short, by a various life, to be always prepared and ready to fall in with any condition, which may be appointed for them by providence*.

2. To

* The plain truth is, a healthy man should not bind himself down to an over-strict and an abstemious diet, nor to a regular uniformity in his way of living; because in case any necessity should oblige him (which frequently happens) to alter the habit he has contracted, a quick transition to a new method may prove dangerous. It is the wisest course, therefore, for persons in health to vary their way of living often, that no new change may happen which can hurt them.

men of letters) should endeavour to repair, by their temperance, regularity and care, what is perpetually impaired by their weakness, situation and study; and, in effect, we often see, that persons of a weakly constitution, who are immediately injured by any excess, and consequently obliged to be careful in the management of their health, live more comfortably, and longer, than those of a robust constitution, who, from a vain confidence in their vigour, are apt to despise all rules and order.

A tender person should (if possible) dwell in a well-lighted chearful house, which is airy in summer, and enjoys the sun in winter; and should avoid mid-day heats, morning and evening colds, and damps of all kinds. Let the bookish and contemplative man take care not to study too soon after meals; and let even the man of business and the statesman spare a few hours for the purpose of health, and be sure

to

to use some convenient exercise every day before meals ; such as reading aloud, walking or playing at ball of some sort ; which exercise he should persist in, until he finds himself either in a gentle sweat, or a little tired, but no longer.

Large meals are ever hurtful to a tender constitution. Confections and delicacies are bad on two accounts ; the first, because they tempt people to eat more than enough ; and secondly, because they are hard of digestion.

Studious men should particularly observe, that the more business they have been fatigued with upon any occasion, the more temperately they ought to live ; and that they should not at such times eat any thing hard of digestion, or drink more wine than what is just sufficient to refresh them.



S E C T. VIII.

Of B A T H I N G.

BATHING is not to be practised rashly, without good advice and proper precautions; though it has been the ancient practice of the Jews and Romans, not only as a cure of several distempers, but also for cleanliness and delight.

Bathing is also the modern practice of several nations, especially of the Egyptians, where the women use it, at a great expence, to make them plump and comely, and the men for coolness and health.

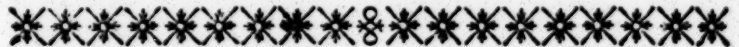
Every physician ought to know what hurt may be done by unseasonable bathing.

A bath of fresh water gives moisture and coolness to the body, but that of salt water heats and dries it. A hot bath wastes and chills a person who uses it fasting, but warms and moistens him after meals. A cold bath, on the contrary, warms a man who goes in fasting, but chills and dries him after meals. Tepid bathing is beneficial in many distempers; it gives ease in pains of the side, breast and back, helps the breath, promotes spitting and urine, relieves a weight in the head, and removes lassitude; but it requires nice management to fit up and use a bath properly. The passage to it should be short, and the steps in and out of it very easy. The patient should be composed and silent while in it, and should be washed and rubbed by the assistants.

It is a misfortune, that few houses have the proper conveniences for bathing; and where

these are wanting, a bath does more harm than good.

Bathing, in general, is improper for those who bleed at the nose, or are very weak or sick at the stomach ; or too loose or too costive, unless these last are previously purged.



S E C T. IX.

Of CONCUBINAGE.

NOTHING exhausts and enervates the body more, or hurries on old age faster, than premature concubinage ; and hence the Germans are extolled by Tacitus, for not marrying before they are arrived at their full vigour.

Old men are destroyed by indulgences of this kind, which render them heavier, weaker and colder.

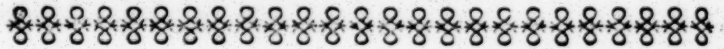
Excess is more pernicious in summer than in winter, because the digestion being weaker in that season, is more difficult to be recovered; and the perspiration being more free, any stoppage of it is sooner felt.

By excess the stomach is weakened, the natural heat diminished, and the perspiration obstructed; whence follow indigestion, flatulencies, palpitations at the heart, gravel in the kidneys, catarrhs, and loss of memory.

Next to the stomach, the eyes suffer most by this excess, which is apt to bring a gutta serena.

The extremes of both excess and abstinence obstruct the perspiration; but much more excess.

A person knows that concubinage has done him no hurt, when after a subsequent sleep, no languors or weariness are felt, but the breath is free and easy, the urine of a good colour and consistence, and the whole man brisk and lively.



S E C T. X.

Of C O N S T I T U T I O N S.

IT is expedient, before all things, to understand a man's particular nature and habit of body; some are too meagre, others too fat; some too hot, others too cold; some moist, others dry; some too costive, others too lax. Now all these extremes should be rectified as much as possible, and every constitutional complaint, which endangers health, gently and gradually removed.

The

The meagre should be plumped up by very gentle exercise and long intervals of rest, a soft bed, long sleep, tranquility of mind, fat meat, frequent meals as plentiful as he can well digest, and by keeping the belly gently bound.

Fat persons should be made thinner by warm bathing, strong exercise, hard beds, little sleep, proper evacuations, acids, and one meal a day*.

Hot

* Galen says, that he reduced a huge fat fellow to a moderate size, by making him run every morning until he fell into a profuse sweat; then he rubbed him hard, and put him into a warm bath; after which he ordered him a small breakfast, and sent him to the warm bath a second time. Some hours after he permitted him to eat freely of food, which afforded but little nourishment; and lastly set him to some work, which he was accustomed to, for the remaining part of the day.

On the contrary hand, a man who is too lean, may be made plump. 1. By such food as will produce sweet juice and good nourishment. 2. By gentle exercise, which gives a firmness to that nourishment. And 3. By avoid-
ing

Hot constitutions are cooled by drinking water and acid liquors ; and the cold are warmed by the use of the flesh brush, by salt meat and good wine.

The dry are rendered moist by less exercise, and a fuller diet, especially by drinking more than usual ; by cold bathing, and by resting some time after their morning exercise before they eat.

The lax are made firmer by increasing the usual exercise ; by making one meal a day, instead of the two they made before ; by drinking little, and deferring that until they have done eating ; and by sitting still some time after meals.

The

ing heat, fatigue, and every violence that can dissipate the nourishment he has received. Fat meat, if a man can digest it well, will help to plump him up ; but if he cannot, it will do him no service.

The costive, on the contrary, are relaxed by increasing the quantity, by drinking large draughts at meals, and by using exercise soon after eating.



S E C T. XI.

Of the HABITUAL INFIRMITIES of different parts of the BODY.

THOSE, who are accustomed to an habitual looseness, should play at tennis, and accustom themselves to such sorts of exercise, as shake the trunk of the body. They should avoid a variety of dishes at one meal, and should deal very little in broths, greens, or small sweet wines, and should sit quiet for a considerable time after meals.

People

People subject to cholics should not eat or drink any thing cold, nor whatever they know by experience to be windy.

The symptoms of a weak stomach are paleness, meagerness, loathing, frequent vomiting, and a head-ach, sometimes when the stomach is empty. Such persons should always eat things of easy digestion, and drink the rougher sorts of wine, if they can bear them, cold; and use also such exercise as shakes the trunk of the body.

Those who are afflicted with the gout in their feet or hands, ought, between the fits, to give all the exercise they can bear, to the parts affected, in order to render them firm and hardy; but during the fits rest is necessary. Concubinage is a great enemy to gouty complaints.

Under

Under every constitutional infirmity, it is proper to promote a good digestion; but to gouty people it is indispensably necessary.

Those whose heads are infirm, should pour cold water upon them every morning; should eat moderately of food easy to digest; and should make wine and water their common drink, that in case the head at any time grows worse than usual, they may have recourse to, and relief from, water alone.

A weak head will not bear much writing, reading, vehement speaking, or intense thinking at any time, and especially soon after meals.

It is a sure sign of good health, when a person can climb up an ascent with pleasure.

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S E C T.



S E C T. XII.

Of UNEXPECTED INCIDENTS.

IF a man must necessarily remove his habitation into a worse air, he had best do it in the beginning of winter.

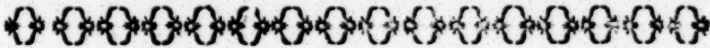
It is imprudent to contract a habit of idleness at any time, because a man may chance to be under a necessity to work.

To a person sweating with labour there is nothing more pernicious than drinking cold water; nor is it proper for such as are wearied with a journey, though their sweat be gone off.

Fatigue is often eased by change of labour; and he who is tired by an unusual sort of work,
is

is refreshed by that to which he has been accustomed.

Those who are much fatigued should, if possible, sleep in their own beds ; for a strange bed does not always refresh them so well.



S E C T. XIII.

Of those, whose time is not in their own power.

TO statesmen and students, whose employments engross too much of their time, Galen prescribes the three following rules : first, that after any extraordinary attendance or meditation they should live more abstemiously than usual ; and affirms, of himself, that when at any time he was fatigued and spent with business, he chose the most simple food he could think of, which was commonly bread alone ;

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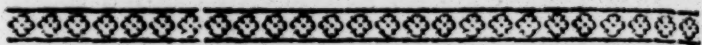
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and though he does not propose this rigorous abstinence as a model for others, yet he insists upon it, that after great fatigue peoples food should be light and easy of digestion. His second rule is, that their common diet should be plain and simple, and such as they can easily digest. And his third rule directs them to set apart some portion of their time for exercise every day (whatever their engagements may be) or if that be impossible, to lose a little blood sometimes to prevent a plethora, and to take now and then some gentle physic, to purge their bowels from the corrupted humours accumulated there by indigestion, without which precautions they must of necessity fall into bad distempers.

To watch and study at night is to strive against nature, and by contrary motions to impair the vigour both of body and mind.

It

It is proper for all who are tied down to a sedentary or inactive life, to take the opportunity of festival days, or other times of leisure, to relieve their bowels from corrupted humours by gentle purging. Although this is an inestimable lesson, yet so great is the intemperance of the inconsiderate, that instead of employing their idle days in procuring health for themselves, they, on the contrary, indulge their appetites to the utmost, and thereby accumulate bad humours, which afterwards break out in the rheumatism, gravel, or some other distemper, which afflicts them for the remaining parts of their lives.



S E C T. XIV.

Of Ways to prevent approaching Distempers.

WHEN distempers are perceived to make their approach, they should be prevented by removing their causes as soon as possible. A man seems to be in a middle state between health and sickness, when he has some slight ailment that does not confine him to his bed or from business; such as an inconsiderable headache, loss of appetite, some unusual weariness, weight or drowsiness: but it is the part of a wise man to prevent these small disorders from growing worse, by correcting without delay the disposition from which they are derived. If, for example, the complaint arises from too great a fulness, that fulness should be diminished by abstinence, or (if abstinence is not sufficient) by bleeding, purging, or sweating.

If it arises from crudities and indigestion, the remedy to prevent its growing worse is to keep ones self warm, to live abstemiously and quietly for some days, and to drink a little good wine to strengthen the stomach; and, in general, we should endeavour to remove the present slight complaint, by pursuing a method, in its tendency and effects directly contrary to the cause which produced that complaint; or, in other words, thick humours must be attenuated; acrimonious and redundant humours corrected and discharged; crude humours concocted, contractions relaxed, and obstructions opened.

When a beginning cold or cough threatens an impending fever, the cough should be removed, and the fever prevented, by prescribing air and exercise, and a cooling ptisane for drink [made of barley decocted with raisins and liquorice] together

gether with abstinence from flesh, meat and strong liquors.

Boerhaave recommends the three following receipts to prevent distempers :

1. As soon as we perceive, from certain symptoms, that any distemper is approaching, we should prevent it by pursuing a method opposite to the cause which is likely to produce it : and this method chiefly consists in using the following means, *viz.* we must in the first place practice abstinence and rest, and drink several draughts of warm water. We ought next to use some moderate exercise, and persist in it until a gentle sweat begins to break out ; after which we should immediately go into a warm bed, and there indulge a free perspiration, and sleep as long as we conveniently can ; for it is obvious, that by these means the vessels are relaxed, gross humours are diluted, and noxious humours are discharged.

discharged. Thus impending distempers are prevented by removing their causes.

2. To guard against distempers in general, there cannot be a more useful precaution, than to keep up a free and uniform perspiration, by not laying aside our winter garments before a warm May, and by putting them on again before a cold November.

3. In summer our diet should be light, soft, and mild ; our drink cooling, and our exercise gentle. In winter, on the contrary, our food ought to be solid, dry and savoury, warmed with a little good wine, and the exercise vigorous. In spring and autumn, the aliment and exercise should keep a medium between both, but leaning to those of the summer or winter, as one is more or less affected with heat or cold.

Here

Here we shall subjoin a simple and easy method of preventing impending distempers, frequently practised with good success, *viz.* when you find yourself indisposed, go directly to bed, and there lie for one, two or three days, until your complaints are removed; living all the while on water-gruel or panada for food; and on water, or small warm negus, or white wine whey for drink: your gruel or panada may be made more or less substantial as you require them. Where this agrees with the stomach, and time can be spared, it will be found more beneficial than perhaps may be readily imagined.

SECT.



S E C T. XV.

*Several judicious OBSERVATIONS, extracted
from PLUTARCH.*

IT is an observation of some importance to health, (tho' now and then disregarded by physicians) that a coldness in the extreme parts of the body, which drives the natural heat inwards, shews a tendency to a feverish disposition; and that we ought, therefore, to guard our limbs well from cold, at such times as we use no motion to throw the heat outwards*.

Another

* If this observation of Plutarch was found useful in Greece, it is much more so in our colder climate: and it may be affirmed, that persons, whose legs and feet are for the most part cold, cannot enjoy a good state of health. If woollen was worn under the stocking by people of tender constitutions, to keep up by their warmth, an equable circulation in the extreme parts, it would prevent many a fit of pain, sickness and lowness of spirits, which they must feel without such a precaution.

Another observation is, that persons in health ought sometimes to taste that simple and insipid food, which alone is proper in time of sickness; that so they may not be disgusted at the sight of it, nor, like froward children, set themselves against it when it becomes necessary; and for the same reason we ought to drink water sometimes, though we have wine at hand, because in some illnesses it will be proper to drink water only: in short, we should discipline our minds, so as to make them value that alone which is proper and conducive to health, and not think ourselves undone, when a simple and coarse meal is set before us. It was wisely said by one of the ancients, chuse that manner of living which is most reasonable, and custom will reconcile you to it.

A third observation is, that thin people are generally the most healthy; we should not, therefore, indulge our appetites with delicacies

or high living (though we had it in our power)
for fear of growing corpulent.

We should beware of such food, as may tempt us to eat when we are not hungry, and of such liquors as may intice us to drink when we are not thirsty. Such, it is true, may be used, when they become necessary to our nourishment or health ; but we must take great care never to let those delicacies prevail with us to overcharge our stomach. The folly of those is very great, who out of mere vanity load themselves with dainties at great mens tables, that they may boast among their friends of those high priced rarities with which they were feasted ; whereas it would be much more to their honour, if they could say they had such a command of themselves as to abstain from them.

Those who have a true taste for pleasure should, for the sake of that pleasure live tem-

L

perately;

perately ; because without temperance there can be no health, and without health we can relish no enjoyment. What avail the greatest delicacies to a sick stomach ? Is not a good appetite the most exquisite sauce ?

Although great fatigue, heat and cold, has been known to bring on fevers ; yet we may observe, that those external causes rarely bring distempers upon such as are temperate, and free from any redundancy of humours. It is this redundancy that throws the body into stubborn diseases, just as stinking mud, agitated by external causes, taints the air and every thing that comes near it. Hippocrates says, “ that a spontaneous weight and lassitude of the limbs forebode a distemper approaching.” And whence proceeds this weight but from a plenitude which compresses the nerves ? Unreasonable, therefore, is the practice of them, who think to remove this sort of weariness by eating and drinking

ing plentifully, whereas abstinence and exercise are the true cure of it.

Though voluptuousness is considered as a destroyer of true pleasure, yet it is not intended to recommend an over-scrupulous and rigid abstinence, which exposes the body to many dangers, sinks the spirits, and disqualifies us for labour or pleasure, by making us timorous and perpetually suspicious of some bad design against us, and never permits us to perform any action with true courage and magnanimity. We must keep a medium between those two extremes, and, like skilful mariners, neither shorten our sails too much in fair weather, nor spread them too wide in a storm.

And as we must observe a moderation in diet, exercise and pleasure, so likewise our sleep must neither be too long nor too short : and even our dreams should be natural and easy ; for when we

find them absurd and frightful, we have reason to expect a fulness, or some bad disposition of the humours of our body. In the same manner, if any sudden causeless fear, or grief, or fretfulness, seizes us, it is more than probable that some malignant vapour from our distempered bodies mingles with our spirits and disorders them.

It would be of great moment towards the preservation of our health, if when we visit our friends under any illness, we should, without an air of curiosity or affectation of physical learning, kindly enquire, whether fatigue, abstinence, or any surfeit, had occasioned their illness, that so we ourselves might learn the necessity of temperance from the experience of others, and take care to avoid those excesses which were the cause of their misfortunes.

There

There are three things which appear to be chiefly conducive to health, *viz.* exercise, temperance, and a thorough acquaintance with our own constitution.

As to the exercise of men of letters, it is surprising to think what benefit they receive from reading aloud every day; we ought, therefore, to make that exercise familiar to us. What riding in an easy chariot is, compared with other exercises, the same is reading aloud compared with dialogue or conversation. The voice moves gently upon the thoughts of another, and glides smoothly along, without that vehemence which generally attends disputations. But tho' reading aloud is a very healthful exercise, violent vociferation may prove pernicious, as it has frequently been the cause of bursting some blood-vessel. It is carefully to be observed, that this exercise of reading aloud, or any other, must not be used immediately after repletion or fa-

tigue, for such an error has proved fatal to many.

Idleness and sloth have always been looked upon as a plentiful source of distempers; and the man who thinks to procure himself health by indolence, is like him, who, by continuing always silent, hopes to mend his voice. Besides the very aim and end of health, which is action, is destroyed by sloth: what is his health good for, who never does any thing to help himself or his friends?

Some have recommended walking after supper; others imagining that motion disturbed digestion, thought rest preferable. The rational views of both may be obtained by giving rest indeed to our bodies, but by entertaining our minds with chearful conversation, which will neither fatigue the spirits through close attention, nor occasion inconveniences of any kind;

kind ; such as those agreeable and amusing questions in natural philosophy, history or poetry, which some call the desert at the entertainments of men of letters.

The second thing highly conducive to health is temperance in eating and drinking, and in all other gratifications of our senses. It were better to accustom ourselves from our youth to such temperance, as not to require much flesh meat ; for it is heavy, and not always very easy to digest. Nature herself seems to have meant that it should be eat but moderately, by permitting the earth to yield abundance of wholesome vegetables for nourishment and sustenance, some of which may be eat as nature has produced them, and some dressed and made palatable a thousand ways.

The most noble of all liquors is wine ; the most useful drink and most palatable medicine,
and

and of all delicacies the most grateful to the stomach ; but if we should happen to be scorched by heat, fatigued with business, exhausted with intense thinking, or seized with any feverish disorder, a glass of warm water only, or mixed with but little wine, will refresh us more than wine alone, which having a natural activity and heat, is apt to exasperate our disorder ; whereas it is our business to mitigate such complaints by the softness and coolness of the water.

The third thing necessary to health is to be so well acquainted with our own constitution, as to know perfectly what agrees or disagrees with us. It is reported of the Emperor Tiberius, that he said it was shameful for any man past threescore to reach his hand to a physician to feel his pulse. This was a peevish expression ; but still it may be thought reasonable, that a man should have some knowledge of his own pulse, because there is such a variety in pulses ;
and

and should be acquainted with his own temper of body, with respect to heat or cold ; and should observe from experience what agrees with him and what does not.

People have learned to give directions to their cooks how they should prepare their food, but do not trouble themselves whether that food be wholesome or not ; and provided their taste be gratified, health is quite out of the question. These are not the dictates of reason, especially when we consider the importance of health, and that this acquaintance with our own constitution is easily acquired by a little attention and care.

S E C T.



S E C T. XVI.

Of INOCULATION.

THE true reasons why inoculation is more safe than the natural infection, seem to be the three following ;

1. Because the poison is communicated by incisions, from which a great part of its virulence is again discharged.

2. Because the infection is (or ought to be) communicated to sound healthy bodies, properly disposed for its reception.

3. Because a proper regimen is observed in diet, and in guarding against cold, from the operation

operation or first introduction of the matter, to the time of the eruptive fever, which cannot be observed in the natural seizure.

From these reasons it is obvious, that there is but very little preparation necessary for childrens receiving the infection, since their diet is commonly the most simple and wholesome. Physic is seldom required oftener than twice, and that with a view only of emptying the bowels; for which purpose any mild domestic purge, known by experience to agree with the children, will be sufficient; among which rhubarb is generally reckoned the safest. Opening a vein in children is unnecessary, unless they happen to be of a very florid complexion; and if they are bled, it should be sparingly.

The principal preparation for inoculating adults is, great temperance and a plain diet for some weeks, the body being all the while in perfect

perfect health. They should be purged three or four times gently ; and, if of a full habit, a vein should be opened a day or two before the operation. If children or adults have issues, care must be taken to promote the discharge from them during the whole process.

In the proper management of inoculation, extreme prudence and precaution are absolutely necessary. The first favourable period is that before the children breed their teeth, while the several complaints are yet unfelt, and the humours are so mild, that an inflammatory distemper can scarcely rise to any degree of violence.

The next favourable period is after the breeding of the teeth is over, from four to seven years of age. The third period extends from seven years of age to puberty ; and the fourth from puberty to one and twenty, which is commonly reckoned full growth. Every trial growing thus

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gradually more dangerous, as the solids of the body advance in stiffness, or the fluids in acrimony.

With respect to the condition: the patients, whether young or old, ought to be in perfect health and strength when they receive the infection; for this is one of the principal advantages that recommends inoculation. Grown up females should be inoculated three or four days after the menses are gone off.

The best season for inoculation is either the spring, when the weather begins to grow mild, from the beginning of April to the middle of May; or the autumn, from the middle of September to the end of October: but in cases of necessity inoculation may be performed at any other time of the year, observing to keep the bed-chamber moderately warm in winter and cool in summer.

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The proper place for inoculating is that part of each arm where the Deltoid muscle is inserted, and where issues are always cut. The incisions ought to be about an inch and an half in length, but superficial, and not so deep as to wound the *membrana adiposa*. To this wound must be applied a piece of cotton thread or fine lint, fraught with the variolous matter; over which must be laid a pledget of digestive, and then a snip of the most simple plaister, with a bandage just tight enough to keep on the dressing. Things may be left in this state for one or two nights, and then the whole may be taken off, and the sore dressed every day with digestive and the same simple plaister. Boils and foul ulcers, which are sometimes consequent to inoculation, are occasioned by the incision's being made quite through the true skin.

The wound for the three or four first days remains nearly in the same state; but about the
fifth

fifth day it begins to shew some signs of the distemper. The earliest intimation of the infection's taking place is a little itching, and some degree of inflammation about the incisions. Towards the seventh day, and sometimes sooner, the patient is seized with a chillness or shivering, complains of a weariness in the limbs, a pain in the fore part of the head, attended with a change of colour, and some other slight symptoms of a fever; and indeed experience obliges us to admit the seventh or eighth day as the most general term of invasion, and the ninth or tenth of eruption. The urine is also of a whey colour at the time of the eruption.

Bleeding at the nose, in a proper quantity, is no bad symptom in any stage of the disease.

Dr. Kirkpatrick says, children are apt to doze much, and to have a dewy moisture on the skin, previous to a generally benign eruption. They

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have also a frequent nausea, which makes them puke upon drinking or moving out of a decumbent posture ; and after puking they are easier. And sometimes such flushings and redness, appear previous to, or a little after sickening, as would give dreadful apprehensions under the natural infection ; but it is very usual for them to vanish, and a placid gentle eruption to ensue.

Great temperance and regularity of diet must be observed from the time of the operation to that of a perfect eruption. Flesh meat should rarely or never be eaten at this period ; but rather light bread pudding, or some mild vegetable, that is easy of digestion, suitable to the season of the year, and agreeable to the constitution of the patient ; unless he is faint or low spirited ; then a little light white meat, and wine diluted with warm water, should be allowed. A stool ought to be procured, at least every other day, during that interval ; not by purging physic, but
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by some gentle opening diet. A free and easy perspiration should be promoted, and every risk of catching cold carefully avoided. And, in case of convulsions, it will be proper to apply glysters, especially to children, where bleeding is generally detrimental.

The usual management of patients, from the time of the eruption to a final recovery, where the symptoms are favourable, is nearly the same with what has been recommend in the interval between the operation and eruption. But if the distemper should prove of a dangerous kind, such a regimen and medicines ought to be directed, as if the seizure had been in the natural way*. A vein, for instance, should be opened in a straitness of breath. Blisters should be applied in convulsions. If the fever runs, it may

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* The most faithful guides are, Sydenham, Boerhaave and Mead.

be proper to procure one stool a day, either by glyster or an opening cool diet. Where purple spots appear on the skin, the Peruvian bark is proper, and may be given without acids. When painful inflammatory tumours appear, or continue after the turn of the distemper, plentiful bleeding may be useful in facilitating a suppuration, when the patient is plethoric; but when he is weak or exhausted, the Peruvian bark will answer the same purpose better. After the pustules are quite dry, the patient should take some gentle physic, which, at the successive intervals of a few days, ought to be frequently repeated. And lastly, the country air, under a proper regimen of diet and exercise, is of great use towards recovering the strength of such as are brought low by this disease.

S E C T.



S E C T. XVII.

C O N C L U S I O N.

THOSE who by birth or acquisition are possessed of a fortune, which makes them able, and of a disposition which makes them free to live as they please, having it in their power to put every rule into practice, that can conduce to the preservation of their health, are to blame if they neglect so great a blessing, which every man will know the value of, and deplore when he has lost it.

Those who either by choice are engaged to serve the public, or by poverty obliged to serve their families, and are not at liberty to bestow much time or care on their health, must make
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the best use they can of such opportunities as their engagements will afford them. Every condition has some vacant hours, which may be employed to the purpose of health.

The poor, if they are virtuous and cleanly, have great advantages over the rich with respect to health and long life, as the narrowness of their circumstances prompts them to labour, and withdraws all temptations to luxury.

The gifts of providence, which contribute to health and the real happiness of life, are more equally distributed than we are willing to believe; and perhaps a larger share of them is possessed by men of low degree, than by those of high rank and great affluence. Moderate labour supplies a poor man with wholesome food, and at the same time gives him an appetite to relish, and strength to digest it, without goading his lust or inflaming his passions. His sleep

is sound and refreshing, undisturbed with corroding cares; and his healthy and hardy offspring, nursed up in temperance, soon grow fit to partake of that labour, which made the parents happy. How different are the effects produced by sloth and luxury in the rich! To enable them to eat, their stomachs require high fauces, which heat and corrupt their blood, pamper their vicious inclinations, and render them subject to various diseases. The excess of the day destroys the sleep of the night; or they invert the order of nature, and turn night into day. Their children are tainted in their mother's womb with distempers, which affect their whole lives, and hardly permit them, diseased and increpid, to arrive at the threshold of old age. Besides an anxiety to obtain honours and titles perpetually harasses their weak minds, and the felicity of enjoying what they possess, is forfeited by the restless desire of getting more.

Next

Next to temperance, the surest means to keep the affections of the mind in due subjection to reason is, to associate with wise and good men*, whose conversation and example is very prevalent in regulating the passions, which, unless they are taught to obey, will be sure to grow headstrong and imperious.

The following are the words of Galen, with which we shall conclude :

“ I beseech all persons who read this treatise,
 “ not to degrade themselves to a level with the
 “ brutes or the rabble, by gratifying their sloth,
 “ or by eating and drinking promiscuously
 “ whatever pleases their palates, or by indulging
 “ their appetites of every kind. But whether
 “ they understand physic or not, let them con-
 “ sult their reason, and observe what agrees and
 “ what

* The wise will become more wise (said Euripides) by frequently conversing with the wise.

“ what disagrees with them, that, like wise
“ men, they may adhere to the use of such
“ things as conduce to their health, and forbear
“ every thing which by their own experience
“ they find do them hurt ; and let them be as-
“ fured, that by a diligent observation and
“ practise of this rule, they may enjoy a good
“ share of health, and seldom stand in need of
“ phyfic or physicians.”

F I N I S.



